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Editorial Notes

The Christian Helpers' League is an organization in Atlanta for the purpose of rescuing the drunkard. Its work began in a desultory way two years ago: its organized work commenced about a year ago. It has dormitories—excellent ones—and bath-rooms, and a restaurant, and a reading room and a room for daily prayer meetings. Has it succeeded in reaching this class of men?

The year's report is before us. It has received 198 inebriates, many of them in a condition of intoxication. Of these, twelve have proved worthless; and ninety-seven (about one-half) have drifted away. But almost half of them—eighty-nine—are under observation, are leading steady lives and are self-supporting. And forty-two have united with the Church.

Besides these, as we understand the report, thirty-one have been received who were on a spree and were stranded. Of these sixteen have regular employment. From the prisons thirty-nine were received into the home. Of these twenty-one have been reclaimed and are leading clean, honest lives. Of the total number of inmates and of transient visitors at the rooms of the League, 210 have expressed a purpose to live the life of a Christian.

This is a splendid showing, and the more striking when we find that the expense of maintaining the Home has been, during the year, only \$4,200. Of this, about a thousand went for furniture and another thousand for provisions and rent. Of this \$4,200, the men who were benefited have repaid about \$1,400. Verily the work has been well managed. Other cities may do well to study its methods.

Last week's paper attributed the Sunday School Lesson Notes to our valued friend and corresponding editor, Rev. W. D. Hedleston, instead of that other valued friend and corresponding editor, Dr. T. M. Hunter. Honors are equal between these two fine writers, in every way, and we congratulate our readers in having the product of the pens of both of them. At the same time, however, it is well for us to correct, of our own motion, the mistake that has been made.

Rev. Mr. Tyler, of Baltimore, representing the Laymen's Missionary Movement, in an address to the Ministers' Association of Richmond, announced plans for inter-denominational meetings in more than sixty of the larger cities of the United States. The period to be covered is from October, 1909, to April, 1910. It is to be a campaign of education and inspiration. Arrangements are also made for reaching smaller cities and communities so as to extend co-operation throughout all the churches. Such a campaign in Canada last Spring reached about fifty centers of population and culminated in a conference of 4,000 commissioners. Among Southern cities where these conventions are to be held are Richmond, Raleigh, Columbia, Nashville, Jacksonville, Atlanta, New Orleans, St. Louis, and others. Leading churchmen and speakers of national reputation will address these conventions.

The Richmond (Va.), Journal, in a recent editorial, speaks of the death of one of Virginia's most honored sons as follows: "The people of Virginia will receive with sorrow the news of the death of John Goode. It does not come as a shock, for the end had been expected by all since the announcement that he had been paralyzed a short time ago. His advanced age and the nature of his illness precluded hope of recovery. We are glad that before his life closed Mr. Goode wrote his recollections, for it is a wholesome and informing volume, which should be read by all our young men. The volume closed with this characteristic observation: 'While I would not dare to invade the province of the minister, I feel constrained to declare that the great business of this life should be to make preparation for that which is to come, and that no young man should be ashamed of the gospel of Christ.'"

A late number of the New York Christian Advocate had its title page adorned with a full page likeness of John Calvin. On the pages following was a well written and extended sketch of the life of the great reformer, and a fine tribute to his genius and services. No mention was made of the Servetus affair, beyond the statement, in a single sentence, that this was the only thing that was charged as a serious defect in his record. The admirable spirit of this sketch, and the prominence given to the great expounder of the theological system, which, in important particulars, opposes the faith of The "Advocate" and its readers, is an omen of increasing fraternity of a genuine and propitious kind. Indeed, it presents a favorable contrast to slurs upon Calvin and his teaching, which have appeared in successive numbers of certain Presbyterian papers of the North and West. The "Advocate" thinks that Calvinism has been modified in modern times. We are disposed to think that modern views of the doctrinal system, which bears that name, have become more enlightened and more just. As a doctrinal system, it is a unit and unalterable. In logical consistency, it must stand or fall as a whole.